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ABSTRACT

A relationship is established in this paper between three increasingly broad curriculum matters: Kohlberg's moral development concept; Sample's and Ornstein's theory of cerebral hemispheresity; and legislator-mandated competency testing. The interplay which must develop between the findings in the fields of cognitive psychology and neuropsychology and the urgings of the basics movement are demonstrated. Brief explanations of moral development and hemispheresity are offered along with outlines of English curricula which have been generated out of those concepts. (Author/JF)

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MORAL FELICITY, HEMISPHERESITY, CULTURE COMPLICITY

Joseph O. Milner

The title for this broad paper on curriculum is questionably clever, but I hope that its content will be coherent and consequential. The three-piece topic is admittedly faddish, yet, I hope, at the same time fundamental and fruitful. I intend to establish a relationship between three increasingly broad curriculum matters: Kohlberg's Moral Development; Samples's and Ornstein's notion about Cerebral Hemispheresity; and Legislators' Competency Testing. I want to show the interplay which must develop between the new and dramatically pertinent findings in the fields of Cognitive and Neuropsychology which offer so much to the field of English Education, and the primordial urges of the Basics Movement which have captured the minds of many legislative bodies across the land.

The first, Moral Development, is part of an old but (in our field) surprisingly little used concept of human growth, Developmental Psychology. Its most important aspect for curriculum is its midpoint between the old arch-enemies Traditional English and Humanistic Language Arts. It thus avoids the pitfalls of either being product centered and authoritarian on the one hand, or wholly spontaneous and laissez faire on the other. The developmental position celebrates the interaction of the interior and exterior world rather than polemically seeing human growth as either wholly environmentally determined or interiorly structured. It avoids the polar pits because it views man thus, and so has a measure of the Traditionalist's intellect,

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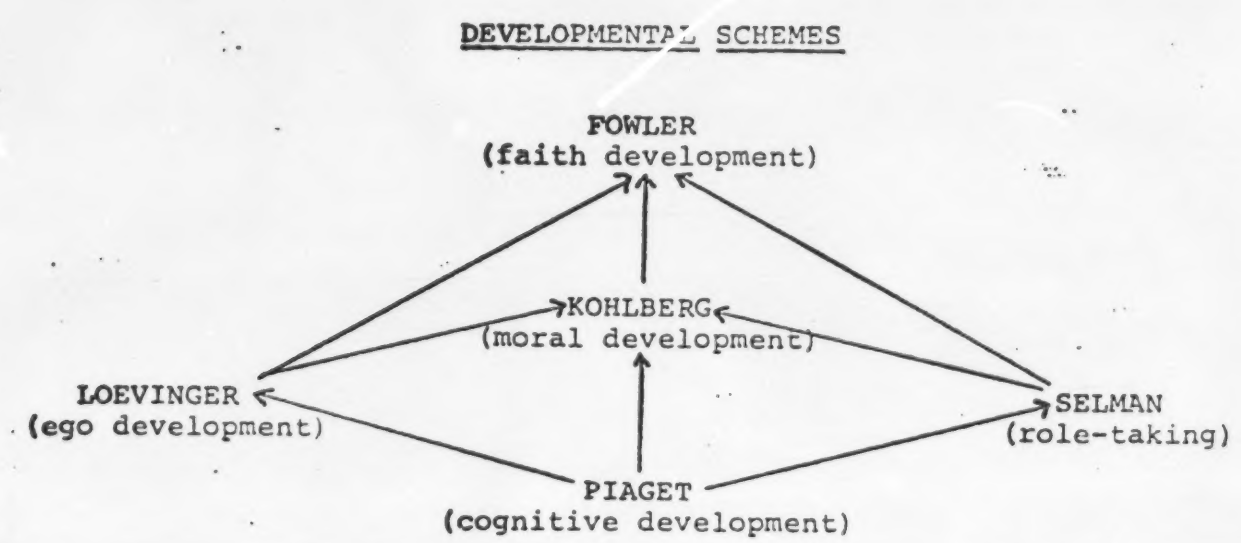
order, universality, and objectivity while still humanely centering the process on the individual's special progress through common stages. So the golden mean is struck, for pure individuality is overarched by stages which are universal, sequential (an emerging order of stages passed through without skipping or reversal) and hierarchial (there is an end-state).[1]

Having seen the educational possibilities of this approach to human growth and learning, I tried to develop a base for a curriculum which was a structure of structures:



The center-piece of this super-structure is, of course, Piaget who has in fact been used by James Moffett in generating what is often mistakenly seen as a purely Humanistic curriculum.[2] Kohlberg's system rises directly out of Piaget and that of James Fowler stands above that of Kohlberg thus completing the move from Thought to Value to

Belief. Because the three sub-sets compose the whole of philosophy (Epistemology, Axiology and Metaphysics) they create a truly holistic curriculum, one that hopes to speak to the totality of man. The buttressing constructs of Loevinger and Selman are the ingredients which I sense to be necessary for one's Moral and Faith Development to be commensurate with his Cognitive Development. But both Kohlberg and Fowler are quick to make it clear that Cognitive Development is necessary but not sufficient for growth in their heirarchy.

Having seized on these five constructs as a super-structure for an English curriculum, I further subdivided the curriculum to USE and GOAL as shown in the schematic:

English Curriculum

Use \ Goal		(oblique) Language Development	(direct) Personal Growth
(production) selection tool	P S L K F	Language experience appropriate to stage	activity appropriate to stage
consciousness analytical tool	P S L K F	understand art, artist, languager	understand others, self

If a teacher chooses to make use of the constructs for the selection of materials or activities without explaining them to the students s/he would be working from the upper half of the schematic. If the teacher wanted to expose the students to various constructs so that they might be used as analytical tools s/he would be using the lower part of the curriculum. Likewise the division can be from left to right as determined by the objectives chosen: the left side if they are language development or the right if the central goal is personal growth. The four quadrants can themselves be divided into four parts; initially, with regard to style as either Production or Reception of Language and those in turn with regard to the Mode processed (Print or Non-print).

LANGUAGE DEVELOPMENT/ANALYTICAL TOOL
(Bottom Left Quadrant)

Mode \ Style	Receiving Language	Producing Language
PRINT	Reading	Writing
NONPRINT	Listening	Speaking

Thus if one were to use the Kohlberg construct to help students better understand how characters interact and change through a piece of fiction s/he would be working primarily in one of the four parts of the bottom left quadrant. This is the part of that curriculum a local

English teacher and I attempted to work from in the Hanes Project which had as its objective enlivening her student's understanding of literature through the use of Kohlberg's construct.

The first step in any such curriculum is understanding the construct itself. Kohlberg's six stages of Moral Development succinctly put look something like this:

Preconventional Level Good or bad; right or wrong, labels are interpreted in terms of physical power	1. Punishment and Obedience - Physical consequences of an action determine if it's good or bad. Avoidance of punishment is valued. 2. Satisfy one's own needs and sometimes others. "You scratch my back and I'll scratch yours," instead of loyalty, gratitude, and justice. If fairness and sharing are present they are viewed in terms of one's personal needs.
Conventional Level Maintaining expectations of others is valued regardless of consequences. Not conformity but loyalty to and actively maintaining, supporting and justifying the order.	3. "Good Boy - Nice Girl" - Good behavior is that which pleases or helps others and is therefore approved by them. Much conformity to stereotypical images. 4. Law and Order - Authority, fixed rules, and maintaining the social order are valued. Right behavior is doing one's "duty," and showing respect for authority.
Post Conventional Level Reach a personal definition of moral values. Principles that are valid and applicable apart from authority.	5. Individual Rights - utilitarian overtones. Awareness of personal values and openness. Other than that which is constitutionally and democratically agreed upon, right is a matter of personal value and opinion. Emphasis then on legal point of view and making rational and socially desirable changes in the law rather than "freezing" at stage 4. 6. Universal Ethics - Right is based on the conscience in accord with self-chosen ethical principles which are based upon logical comprehensiveness, universality, and consistency. Abstract and ethical principles (Golden Rule) not concrete moral codes like the 10 Commandments. Justice, human rights, respect for the dignity of human beings as individuals.

As you can see the hierarchy immediately divides into three major levels of development which loosely can be characterized by the Biblical progression from the "An Eye For An Eye" (Preconvential) approach; to the "Ten Commandment" (Conventional) one; to the "Golden Rule" (Post Conventional) morality. More specifically, the key phrases for the individual stages would run something like:

Stage 1 Avoiding Punishment
Stage 2 Exchanging Favors
Stage 3 Pleasing People
Stage 4 Maintaining Order
Stage 5 Protecting Rights
Stage 6 Proclaiming Principals

So in the move from the earliest state to the highest, one makes the following shifts:

FROM		TO	
Physical	----------	Mental	(Satisfaction)
Immediate	----------	Delayed	(Reward)
Exterior	----------	Interior	(Control)
Self	----------	Others	(Interest)

Once having understood Kohlberg it is easy to imagine how the construct might be used as I did with an Inservice Workshop group who were given a Rest-type test[3] on Tellez's often anthologized "Just Lather That's All":

Just Lather, That's All

Having read most of "Just Lather, That's All," decide what action the barber should take and then select the amount of importance which should be attached to each of the considerations below.

____He should kill him. ____I'm not sure. ____He should not kill him.

IMPORTANCE:

Great	Some	Little	No	
				1. Whether the barber will loose his effectiveness as a spy if he kills the lieutenant.
				2. Whether he can get out of town before the murder is discovered.
				3. Would it be right to continue killing people in order to assert one's political beliefs.
				4. Was the lieutenant really planning to torture the newly captured prisoners.
				5. Would the barber have any legal rights to commit such a crime in the event of a UN settlement of the war.
				6. Whether the townspeople would think him a coward if he failed to kill the lieutenant.
				7. Are ideals ever worth killing for.
				8. Should other more well-trained guerrilas be asked to take on this difficult task.
				9. Whether a barber's shaving blade could really kill the lieutenant.
				10. Is the life of a grizzly killer worth as much as that of any good man.
				11. Whether principles essential to human potential are exhibited more credibly through intrinsic rather than extrinsic manifestations.
				12. Whose army is most likely to be ultimately victorious,

From the list of considerations above, select the four most important.

Most important ____

Second most important ____

Third most important ____

Fourth most important ____

Such an "objective" test brings out strong response to the literature, for choosing responses which stand at different levels of moral development reflects very different responses to and interpretations of Tellez's protagonist's actions.[4] Those who choose responses 7 and 10 (Post Conventional ones) as preferable see the barber in a much different light from those who opt for 2 or 12 (Preconventional ones). In the Hanes Project in Winston-Salem the Moral Development approach was used with short stories and as well poems, novels (The Butterfly Revolution), films (from Star Wars to "Bartleby the Scrivener"), and an array of television favorites. It seemed to give students a way to better understand the changes which were occuring in the lives of the characters and to better see how characters were arrayed by an author, and even to serve as a guide for judging authorial intent or point of view in the philosophical, nontechnical sense of the term. Traditional pieces of "school" literature like Huck Finn or any other initiation novel (the dominant genre of adolescent literature) would work remarkably well with this approach. And, to date, the qualitative, intuitive findings in this project are very encouraging. Moral Development should not be ignored.

A second and perhaps even more encompassing understanding of man and how he knows is captured in the notion of Hemispheresity. Ornstein and Samples have both written at length about the two basic ways of knowing that seem to be available to man: the Left Hemisphere's analytical means of grasping reality and the Right Hemisphere's global way of processing it. They tell us that this is a true basic which must be understood if we are to best guide students' learning

The mind cannot be sundered and Samples and others are suggesting that every administrative or legislative attempt to truncate the creative, iconic, metaphoric style in order to make way for more drill in the basics, the purely cognitive, will in fact diminish the other; a house divided cannot stand.

Superficially, what we know now is that infants at a very tender age seem to have a preference for or affinity toward one brain side or the other. They either tend to predominately use the Left which separates, is partial, is linear, cuts out and culls, and is easy to measure; or the Right which unties, is global, is simultaneous, is interrelative and is difficult to measure. Samples compares the styles of the two halves more elaborately in Human Behavior (Feb. 1975) by means of this chart:

LEFT HEMISPHERE FUNCTION RATIONAL MIND

FORMAL OPERATIONS STAGE:
(12 years of age) Ability to think in ways that result in problems being solved without direct experience with the qualities involved. Its hallmark is abstract deduction.

CONCRETE OPERATIONS:
(7 to 12 years of age) Beginning to translate experience preferentially into generalizations that can be approached mentally without experience.

PRE-OPERATIONAL STAGE:
(18 months to 7 years) Cannot translate experience into abstract representation or symbolism. Discriminates between modes of sensory input but shows little preference toward abstraction.

SENSORY-MOTOR STAGE:
(Birth to 18 months) Treats all experience without preference of input. So involved with senses and sensory experience that abstractions are of little importance.

RIGHT HEMISPHERE FUNCTION METAPHORIC MIND

INVENTIVE MODE
Total synergic combination of external or internal qualities that generally do not have a link to precedent. All metaphoric and rational modes may contribute, e.g., "$E = mc^2$."

INTEGRATIVE MODE
Combination of external qualities with self into a new emphatic quality of the interrelationships, e.g., "I am the wind . . . I blow warm against the inner walls of the buddha at Kamakura . . ."

COMPARATIVE MODE
Comparison of metaphoric qualities outside the person, e.g., "The road is a ribbon of moonlight over the purple moor."

SYMBOLIC MODE
Substitution of symbols for natural realities, e.g., "I-70 for a four-lane highway going from Denver to Omaha."

As you can see, the Left side is Piaget's scheme of cognitive development which Samples shows as moving from bottom to top in a straight line. For the rationalist there is with mankind as there is with one man a straight line progression: phylogeny recapitulates ontogeny; thus The Assent of Man. But Samples feels that the Right Hemisphere cannot really be defined as a straight line progression (it's more like a pizza than an arrow he says); but in terms of segments' or stages' appearance in the life cycle they occur from top to bottom. In The Whole School Book he suggests that the later appearing modes of the Right side are the only ones that are encouraged in the schooling process. The idea of personal analogy or sheer fantasy is given little credence in the curriculum. Modes which are purely internal or which connect that which is inside with the external are pushed aside so that substitutions or comparisons in the outer realm can be mastered.

Now more than ever our curriculm needs to celebrate the whole of man and how he knows. Those worlds where the Right is wrong or not so strong need to attend to the less Leftist style of the East, the Woamn, and the Child. The balance we need can perhaps be found in Richard Dryfus's role in Close Encounters where he uses both the Engineer's analytic mind and the intuitive, global style of processing reality in constructing ever larger three dimensional replicas of the Meeting Place in order to reach out to a higher reality. The French male, scientist and the female, mother, artist arrive there using predominantly only one half of the brain. And it is Dryfus who is chosen; he steps into new realms.

Trying more specifically to apply this duality to the English cur-

riculum, I moved to an area where dichotemy and fracture already existed: writing. My earliest attempt was to try to create a balance between the formal, expository, analytical, explicit, public kind of writing which somehow gains the name composition (as if Shakespeare were not composing) and the substantive, exploratory, synthetic, implicit, personal kind that we call creative (as if "A Modest Proposal" were not). I tried to teach writing as though I were attempting to remake students in Dryfus's image. My balance sheet is a micro version of those dual paths I tried to make them walk:

WRITING: LEFT AND RIGHT

(left)	(right)
1. Service Station Com.: Student attendants pumping in the rules from capitalization to nuance in style.	1. Parables and Fables: Fabling a political, social, religious truth.
2. Winterowd's Sliding Six: Addresser, Context, Message, Contact, Code, Addressee.	2. Trio Tales: Writing tales within the limits of strange combinations.
3. Composition Games: Paragraph Groups, Sentence Scramble, Fluency Test.	3. Vocabulary Yarns: Turning lists into tales.
4. Sentence Combining: Picture Story, Sentence Sensing, Story Expansion, Q A Couples.	4. Mendacious Terms: Creating terms or concepts and defining, explaining or illustrating them.
5. Paraphrase Power: Mimicing the thought of a powerful, short, controversial poem/ essay.	5. Wish Writing: If I were a...(K. Knoch Wishes Lies and Dreams).
6. Objects and Art: Describing the shape of an everyday object and another drawing it.	6. Graffiti: Boasts, Brags, Insults, Curt Words, Polemics, Locale Identifiers.
7. Reactionary Writing: Responses to strong statement or art.	7. Color Couplets: "What's Brown,___ _____Whose Red,_____ _____

8. Logs, Journals, Diaries: Style shifting and Formal Alternates.

9. Transformations: Moffett's notion of changing the medium.

8. Limericks and Cinquaines: 5 liners and 1-2-3-2-1 of thing-description-action-feeling-cap

9. Concrete and Abstract Poems: Shaped ones and participatory ones

Of course none of the strategies allowed students to remain entirely on one side of the brain; moreover the writing process is itself essentially linear;(poetry escapes).

So, I came to feel that it was not so much the style of composing as the style of processing or the kind of materials to be processed. That made me try to impose a developmental kind of progression in which I tried to nurture movement from processing and materials which right-brained kids were more naturally inclined toward to those which are of the high-Left, linear type classically associated with writing about literature. Thus they would be nudged from McLuhan's visual culture toward Prufrock's more printed one by means of the phenomena they are urged to incorporate into verbal response. This is the chart that I used to explain the move in an essay appropriately entitled "Right---Left: Write: Composition's March to a Developmental Drummer" (AEB, Feb. 1971):

Right ⟶ Left : Write

Far Right	Near Right	Mid-Ground	Near Left	Center Left	Far Left
Prime Cultural Artifacts	Graphic Arts	Film TV	Dramatic Performance	Dramatic Verse	Short Fiction

Others too are prying into composition witha hemispheric lever. Winterode has said of hemispheresity, "the subject is tremendously important for

rhetoric, and I am convinced that work in brain research will have a profound influence on both rhetorical theory and the teaching of writing" (KATE, Dec. 1977).

So Hemispheresity incorporates Development without obviating it and both call for serious attention in the making of English curricula to come.

But these two Curriculum advances, though I see them as clearly fundamental to what we are about in English Education, may be endangered species because of the demands of Culture Complicity. The people's will to have the ship righted (a perverse pun), the balance stuck, as they perceive it, may be so strong as to blindly (perhaps) bind the curciculum to that single purpose of returning to things remembered. But some righting may be indeed due. Russell the radical liberitarian once wrote a book (Education and the Social Order) in somewhat similar times in which he seemingly out of character called for the schools to develop citizens rather than critics. It may be that in our own age we have become so interested in learning that we have lost sight of the whole of the continuum:

LEARNING----------ENCULTURATION----------SCHOOLING

The first takes place and is always species specific, while the second is less broad and is a special though generally informal kind of learning; the third is by identification formal and self conscious. It is, though some of us forget, the final field that we labor in. So there must be form; there must be deliberateness. We need to synthesize spontaniety and pre-

cision, melt production and consciousness, and join experience and universals. For the Competency movement stands before us if we do not bring clearheadedness to our work. Testing is a matter of law in over thirty states and is slated for enactment in others. Florida has taken the "lead" in such culture complicity play in putting the professional life of the teacher on the line if students do not perform. But a close look at a number of the bills in other states makes one suspect that the law makers are knowingly creating legislation which is somewhat toothless: little is spelled out; escape routes are gaping. This could be read as a threat of what's to come, or as a sop to the constituancies. The teacher training people must see it as a bit more of the latter than the former in that only four institutions have established courses in tests and measurement for prospective teachers. Dreeben would assure the legislators that they need not measure the scores on reading and ciphering tests, that the schools' structure is what teaches and that given the old math or new, student-centered or teacher-centered English the norms of achievement, independence and universality will be taught by the schools. But such a distant and structural view, we cannot believe to tell all the truth. We need to heed the developmentalist truth, to see these constructs as fundamental to learning; we need to heed the hemispheric truth, to see the need to feed the sheep of both cerebral pastures. If we do, clearly, we can incorporate coherence, purpose and quality into curricula of our own intelligence rather and the rigidity, monism, and minimization spawned by other's stupidity.

ENDNOTES

1. Much of the rational for the suitability of the develomental approach in education is found in Lawrence Kohlberg's "Development As the Aim of Education," Harvard Educational Review, November 1972.

2. Moffett is student-centered in the sense that he bases his curriculum on the move from concrete to abstract expression which is grounded in his understanding of Piaget and the concept of egocentric thought.

3. James Rest of the University of Minnesota was a colleague of Kohlberg's and has developed a battery of quick scoring measurements of moral growth called the Defining Issues Test.

4. Purves and others interested in Response to Literature have designed a number of objective type tests which they feel provide crisp discussions of texts.

5. Robert Dreeben On What Is Learned In Schools, Addison-Wesley (Boston, 1968).